1: Gayton E-5 (1925-1930) 1948 N529 Yokuts N529
[P. 201 9] Chukchansi

769 The Chukchansi at Picayune were the ceremonial washers of the Chukchansi at Aplau.
783 J.R. described the washing.

"The people who live right there, maybe a bunch from Picayune, come up. They heat water in a basket with hot rocks. Those people from Picayune wash the people who live right here (the mourning hosts) with this warm water. The people here give (in return) maybe half of the deer meat, and acorn meal to go with it, which their women have pounded up."

When the Picayune Indians get through washing the mourners, they all go back to their sleeping camps. The host captain, who lives here, goes back after being washed and sits down. He calls all the (his ?) people around. He says that now they are washed (ritually cleansed) and they can enjoy themselves. There was no definite plan of entertainment. If they
[526] felt like singing, they sang. Various games were played, a footrace was run, and so on. "They play anything they want."

769 They would play for a week, in the old
527 times, said J.R. They ate the food that was ready. They had some acorn meal already pounded and cooked; they cooked more as needed. Some of this was given to the visitors. When they had enjoyed themselves for perhaps two days, possibly longer (they usually stayed a week), everybody went home. They just had fun. Played games. Danced. It was just to have fun. They just got together for that. The old fellows stayed near the fire (outdoors or in a sweat house ?). The young girls got out to sing, dance, holler, have fun. The boys played together too. The young people all ran around, jumping, dancing, boys and girls together. "After it is all over, it is finished. No one says anything more about it."

769 Dancing was the chief form of entertain-
535 ment, however. Every night there would be dancing, only a little during the day. A doctor, if he knew how, would dance -- not because he was a shaman, but because he was a dancer. There would be three or four good dancers from Picayune, three or four from Friant (Gashowu, Kechayi, etc.), the same from Mariposa (Miwok). The captain of the community would tell certain persons to dance to entertain his visitors. Then a visiting captain would have his men perform. And so on: "when one bunch quits, another will start."

769 During all this time there were Indian
625 "police" or managers on duty, who functioned only at this time. They went around with the captains to preserve order. They exhorted people to behave peacefully, to be good. They were called kut'eu.

769 No understanding of Chukchansi mourning rites is complete without perusal of an eye-witness account by Stephen Powers.[133] Kroeber's description of the ceremony should also be ex-

[133] Ibid., 384-391.

6: Gayton E-5 (1925-1928) 1930
NS29 Yokuts NS29

622 648 728 tribe. The chiefs talked the matter over and a truce was settled. Immediately a dance was held which tribes from both sides, i.e., Wobonuch, Entimbich, Waksachi, and Wukchumni, attended. This was the first social intercourse between the tribes of Dunlap valley and those of the Kaweah river drainage. They have kept up friendly relations ever since.

621 625 574 The Wobonuch had no war leader or captain: at Taobin there were two guards who stayed on the trail where it came in between two big rocks. There was a narrow approach of this sort on each side of the village. When strangers appeared these guards would go out to meet them and ask their business. If strangers came along quickly, minding their own business and behaving as if they had some purpose, they would not be harmed, but if a man were seen lurking about in the bush he would be shot at once.

622 648 [776] The Chunut informant says that occasional intertribal wars occurred but that there was "no special man to lead the fight."[41] She added that chiefs never fought. Any man who was good at fighting would lead the hostilities. Such a man was likely to have raven as his dream helper.

In warfare, then, the chiefs had no active part, but functioned in their traditional rôle of advisors or judiciaries whose decisions were accepted by common consent.

CEREMONIAL DUTIES

622 The chiefs had certain ceremonial duties which informants seemed unable to define clearly. At apparently all public functions the chief made a short speech. Informants sometimes call this a "prayer." He always told the assembled people what the ceremony was to be and why they were making it, but specific remarks for individual occasions the informants could not or would not give.

622 769 The most important speech made by the chief was that at the annual mourning ceremony. This was spoken on the last (sixth) night of the celebration during the "cry" ritual. Among the Wobonuch the chief addressed the mourners at the ceremony just before the destruction of the images of the deceased; "he told them what they were doing and why, and he told them to quit worrying now. 'This is the end of your feeling bad.' "[42]

The Choinimni informant said that the chief made a speech at the cry ceremony but "couldn't remember" what it was about. Another informant, Michahai-Waksachi, said he would repeat what the chief said in this speech "but my language is too short." As a matter of

[41] Josie Alcuan.

[42] 'Merican Joe, informant, George Dick, interpreter.